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We may be permitted to state that the views of our contributors and correspondents do not necessarily reflect the policy of the Wednesday Review.

EDITORIAL NOTES.

It is rather amusing to read what the *New India* has to say on the resignation of Mr. Jamnadas Dwarkadas of the Vice-Presidentship of the National Home Rule League, the latest child of Mrs. Besant. Mr. Jamnadas is a special protege of Mrs. Besant and as such his doings are followed with as much interest and amusement by newspaper readers as those of his leader. He joined the National Liberal League and when doubts were expressed as to the consistency of one's attitude in being both a Satyagrahi and a member of the League, it was explained for Mr. Jamnadas that as law-breaking was suspended he could well be a member of the League. But here comes the news that he has resigned the Vice-Presidentship and we are told the feeling among the fellow-Satyagrahis was strong against his connection with Mrs. Besant's League. Mrs. Besant's quondum admirers who have now turned into her worst detractors are jubilant over Mr. Jamnadas's dissociation from the League and look upon it as a pretty poser to Mrs. Besant. But *New India* airily explains the defection in a paragraph which begins thus: 'If Mr. Jamnadas Dwarkadas were as stable as he used to be, the young League would have sustained a loss.' That is to say, it does not matter a pin to the League whether he is a member of it or not. Poor Jamnadas, this to you from Mrs. Besant's own paper! The worse is to come. 'Mr. Jamnadas joined it at his own request promising that if the law-breaking clause of the pledge were renewed he would leave the Sabha; Mrs. Besant asked him if he were sure of himself, as he had already been out of and into the Sabha again'. This is distinctly good. Fancy Mrs. Besant asking other people if they were sure of themselves! Perhaps, she sees herself in others as if in a mirror. Now for the psychology of Mr. Jamnadas's fall from the good graces of Mrs. Besant. 'The Satyagraha pledge seems to have a peculiar quality of inducing the breaking of earlier promises in some of its adherents'. Mrs. Beasant must know and we readily accept her reading of the Satyagraha. The instability of Mr. Jamnadas is directly attributed to Mr. Gandhi. 'He has done splendid service in the past from the time he came under Mrs. Besant's influence until he fell under that of Mr. Gandhi; that as in other cases seems to have sapped his strength and made him marvellously changeable'. We suppose when Mrs. Besant was under the influence of Mr. Gandhi she started a passive resistance campaign which was happily still-born. Mr. Jamnadas is not, however, past praying for. 'But he is young and will we hope some day justify his earlier promise.' Though Mrs. Besant is old

she has been steadily justifying her earlier promise, namely, changing her opinion every twenty-four hours.

Politicians of every variety from the stumper to the pamphleteer have constituted themselves into deputations and are on their way to England. It is not known by whom they have been deputed. If they say that they are going on behalf of the people of India, there will be in that statement about as much or as little truth as in Pandit Malavya's portentous cablegram to the Secretary of State, on the Satyagraha riots. As an analysis of the situation, it is faulty; as an exhortation to the Government, it is ridiculous. The claim of these deputatians to represent the people of India is equally futile. If their mission is to educate public opinion in England on the Montagu-Chelmsford scheme they are welcome to do so in their individual capacity. As representatives of the people, they have no status which the British nation may recognise. The people of India know nothing of the reform scheme in which they can have no lot or part. They do not know who Mr. Montagu is, or Lord Chelmsford either, and even less of their scheme of reform. This fact must be borne in mind by the British public who may be invited to listen to the discourses of these self-constituted deputations, on the reform scheme. We may tell them beforehand that they will derive no enlightenment from the promised discourses, on the real state of affairs in India. They may hear a lot about elected representatives, official majorities, provincial autonomy, grand committees and all that sort of thing, but they will not derive any clear conception of what India wants for her true progress. All that we can promise the British public is, that after listening to the deputations, there will be a greater confusion in their minds as to the situation in India, than now. That, we fear, will be the immediate and probably the only outcome of the visit of the deputations to England.

On the recommendation of the committee appointed for the purpose, the Madras Government propose to open two agricultural middle schools in May next year. Though two schools are proposed to be opened, we are told it is possible to open only one as the four teachers necessary will not be available all at once. It is rather a sad commentary on the progress of agricultural education in this Presidency in spite of a well-equipped Agricultural College. We do not think it is impossible to secure four diploma-holders who have passed out of the Coimbatore College, to serve as teachers in the schools. As it is proposed, they may be given a preliminary training at the Teachers' College, Saidapet, so as to fit them for work in the agricultural schools. After all, the training may not be necessary, as those who are trained in the Coimbatore College know their subjects well and must be able to impart their knowledge to the pupils, though not on approved pedagogic lines. As we have so often said, a couple of schools for the whole province are as nothing and cannot advance agricultural education to any appreciable extent. It is not even necessary to begin with middle schools. What is more important is that the cultivating classes living in the villages should be taught improved methods. For that purpose, it will be necessary to start a large number of rural schools of the primary grade. They will help in the advancement of agricultural education better than a couple of middle schools or a college. The aim of the Government should be to provide a net-work of such schools, but if separate agricultural schools be not possible, provision may be made for the teaching of agriculture in the ordinary schools. That will be a better method of popularising agricultural education. While we appreciate the importance of opening schools for the spread of agricultural knowledge, we think it it is more important that there should be demonstration farms and experimental stations at as many centres as possible. The provision made in this regard by the Madras Government has been very meagre. They ought not to be content with a dozen farms for the whole Presidency. And even these dozen farms have taken years to come into existence. We are grateful to the Government for the interest they have taken in agricultural development. They are doing their best for it. But on the educative side of it, they have been pursuing a halting and hesitating policy. A more vigorous propaganda alone will answer the requirements of the province.

Since the suspension of the Satyagraha Mr. Gandhi has been busy issuing messages; not a day passes without his issuing one. In his latest he discusses the possibilities of resuming the Satyagraha campaign and thinks that by July the movement will have been started again, that is, if the Rowlatt legislation has not been rescinded in the meanwhile. We do not wish to follow Mr. Gandhi in his abstruse analysis of the virtues of the Satyagraha which are not apparent to non-Satyagrahis who painfully see only the bloodshed and violence, the outcome of the movement. We may, however, draw the attention of Mr. Gandhi to the slight discrepancy between his attitude when the excesses of his movement were brought home to him and his attitude now when the Panjab Government are dealing with the rioters with a firm hand. He expressed then his deep contrition at the riots and confessed that he underrated the potentialities of evil in the movement which he had started, and proclaimed its suspension. And now he coolly speaks of starting Satyagraha again and fixes July as the probable date. Is he sure that the mob which he proposes to lead

again would have imbibed all the virtues which he claims for his movement by that time? Either he is labouring under a hallaucination or deliberately shuts his eye to the evils which have made a pandemonium of the Punjab? We have no objection to Mr. Gandhi's eulogising his movement as one of peace and good-will all round. But the Government ought not to allow themselves to be hoaxed again into accepting his definition of the Satyagraha. He has warned them that he would begin his campaign. They have had sufficient experience to be forearmed against it. It may be a part of their policy to conciliate political yogis and Mahatmas of sorts. But they must remember that they have a duty to their law-abiding subjects who deserve to be protected against the violence of lawless and excited mobs, be they Satyagrahis all.

Last week we were able to chronicle two notable conversions. We are indebted to the London Correspondent of a Poona contemporary for the news that there has been another conversion equally startling and notable. It would appear that Mr. Tilak said at a meeting of the National Liberal Club that he could afford to wait for thirty or even fifty years for autonomy for India, and also made the confession with great pleasure that he was assured since his arrival in England of the *bona fides* of the English people who he believed were really desirous of doing good to India. After this certificate the British Nation may rest in peace. Hereafter there will be no libel actions in the courts, as Mr. Tilak has been assured of their bona-fides. Shall we attribute this marvellous change in Mr. Tilak to the bracing English climate? But the London Correspondent is rather unkind to Mr. Tilak when he points out, 'there was some difficulty in securing the premises of the National Liberal Club and had the gentleman who accepted the chair, not taken the responsibility upon himself of carrying out the the business of the day smoothly it is doubtful whether Mr. Tilak would have been able to deliver his speech there. Perhaps the key to his moderation in this meeting will be found in this difficulty.' Perhaps, but should we not be more charitable to Mr. Tilak and think that there has been really a change in his angle of vision as in the case of so many others? The London Correspondent offers another explanation also. He says, 'Mr. Tilak's extremism depends to a great extent on the place and the audience. The Tilak on Nene's Ghat, Poona, the Tilak in Gaikwar's Wada, the Tilak in the Bombay High Court, the Tilak who published the loyalty manifesto, the Tilak lecturing before vast audiences in different places, the Tilak speaking before 25 or 30 English and Indian gentlemen and ladies, all these are different aspects of the same individual only coming before the world in different garbs, but his opinions also propounded on different occasions are different'. It is a bit difficult to take in all this at once. It is an interesting study in political personality; the *Mahratta* may be able to help us there.

We hardly need the assurance of the *Times* that the risings in the Punjab will not impede the introduction of reforms. The only danger is they may possibly precipitate the reforms. There are a certain number of people here as well as in England who have been schooled into the belief that any trouble in India, even with regard to the possession of a village temple, must be due to the delay in bringing into force the reform scheme and the moment it is introduced peace and plenty will reign for evermore in India. These credulous people have been pressed into the service of those who for one reason or another are anxious to rush a reform bill through Parliament. In India official preparations are going on apace for the reception of the reforms whose coming has been fixed for July next year. In England Mr. Montagu is busy proclaiming to all the world that his scheme is the last word on the subject of Indian political reform. He has heard from a military officer in Palestine or Mesopotamia, we forget which, that his men are simply charmed with the joint-report and vote as one man for the proposals contained therein. Near at hand he has Lord Sinha and Mr. Bsau to laud his scheme to the skies while the Maharaja of Bikaneer is ready to fall foul of anyone who dares to think that there are one or two defects in the scheme. What more is needed for the redemption of India? Now is the time to push on with the scheme. Are not the Panjab riots a broad enough hint to the British Cabinet that it is time that the reform bill was rushed through Parliament, and a day's delay will mean more riots? This is the sort of impression which is being sought to be created in England. We should only warn the British Cabinet against being hustled into sanctioning catastrophic changes in the administration of India at the bidding of Fat Boys in politics whose one vocation in life is to make the flesh of other people creep.

The *Indian Social Reformer* writes: It is a great mistake to suppose that the spirit of swift and redical change exists in India only in matters in administration. No doubt, it is more widespread in regard to them than to other matters. The reason is simple. British Indian administration is hardly a century and half old, whereas the religious and social customs of the people are many centuries older; and while the former is imposed from without, the latter reflect the deep-rooted traditions and sentiments of the country. Still, the spirit of unrest is working in social and religious matters also. We print two letters to-day from two correspondents from places so far removed from each other as Ootacamund and Junagad. In she one. our correspondent suggests that Indian social reformers should drop all other social reform movements and proposals of social legislation, and concentrate their efforts on a huge propagandism for bringing about numerous inter-marriages between persons of different castes and distant provinces.

THE
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WEDNESDAY, 7 MAY, 1919.

ELEVATION OF THE PANCHAMAS—I.

THE Madras Government may well count upon the cordial support of the public in their efforts to ameliorate the condition of the panchamas. Mr. Paddison who has been placed on special duty for the purpose will, we have no doubt, be able to make practical suggestions for their improvement and in the meantime the Government have issued an order for the admission of panchama children into State-aided schools. The problem of the elevation of the depressed classes is not an easy one to solve. The socio-religious aspect of it offers even greater difficulties than the economic which is generally thought to be the main, if not the sole, aspect of the problem. Indeed, were it not for its socio-religious aspect, the problem should be much easier to solve. So far as we can see, there are two directions in which efforts should be made to improve the panchamas. They should be first taken out of their present degradation and enabled to lead a more decent life, and secondly, they should have facilities to receive education. For our part, we think that their education is only second in importance to the need of helping them out of a life of degradation and squalor. It is a commonplace that the surroundings in which a man is placed directly affect his sense of self-respect and his general outlook on life and its significance to him. It is of the first importance, therefore, that the panchama should be placed in better surroundings so that he may feel that he is a human being and deserves the consideration generally shown to that species of God's creation. The first thing to do is to provide him with more decent accommodation than the miserable hovel which he now shares with the pig and the fowl. Recent attempts of the Government in this respect have not been successful and gave rise to complications which with a little more tactful persistence could have been avoided. But for various reasons which it is not necessary to discuss here there has been a suspension of activities which the Government may probably resume under more encouraging circumstances. But if there has been an apparent failure of effort in the Tanjore District, it does not follow that efforts in other districts will be similarly doomed. The fact is, in Tanjore the problem was allowed to develop into one of landholders *versus* tenants. Land tenure and customary right were hardly relavent to the problem which the Government had taken in hand, but yet they were the issues on which the whole thing was wrecked. It ought not to have been so. The housing of the panchama is not an impossible problem and must not be given up because of the contretemps at Tanjore. In deltaic areas, perhaps, the problem may offer difficulties which may not arise in other areas and they are not insuperable after all. In what are called wet tracts, the village commons have been allowed to be insidiously encroached upon by the pattadars and enclosed in for cultivation and that is why in most villages there is hardly any standing room for man or beast. If a strict survey of the commons be instituted, long-standing frauds connived at by the village officers will be brought to light and if the *nattams* are restored to their original and right limits the housing question will present less difficulty. Of course, acquisition of land will also be necessary, wherever there is no Government waste available, for housing. If the Board's Standing orders are properly administered, the panchama will be able to build for himself a decent hut. In respect of providing him with independent means of livelihood, plots of land may be assigned to him under darkast rules and money grants be made to enable him to bring the assigned land under cultivation, or small loans advanced for the purpose, on conditions of easy payment. Half-an acre for garden and from two to three acres of other land will suffice for a family and a start may be made with that as the minimum. Where there is a large number of panchamas, a settlement may be organised on the lines of the Salvation Army settlements, for which there is ever so much scope here. It may involve an initial outlay but it is worth incurring for the sake of a numerous class who lead a life of unspeakable squalor and wretchedness. What the Christian Missionaries have done and are doing for the depressed classes in this country, and what the Salvation Army is doing cannot be impossible for the Government to do with vast resources at their command. The Government have been organising settlements for criminal and predatory tribes and there is no reason why similar settlements should not be organised for the panchamas. The panchamas are hereditary agriculturists, shrewd enough to try to grow two blades of grass where one grew before. Their native intelligence may be utilised for agricultural development. We have in them promising material for the making of a prosperous class of agriculturists. Before they are subjected to the civilizing influence of the three R's, it is necessary to lift them out of their present surroundings, create in them a sense of self-respect, and enable them to feel that they are as much human beings as others, capable of raising themselves to a higher level of life, given the necessary facilities and encouragement.

SOCIAL RELATIONS BETWEEN ENGLISHMEN AND INDIANS.

By G. K.

There is a great deal to be said on the subject of social relations between Indians and Europeans in India. Any one can see that a century of close contact has not yet worked out a smooth, happy co-operation between the two communities and the amount of *comraderie* which ought to exist as the result of years of association is not visible in the land. Partly this lack of bonhomie in social relationship may be set down to race-prejudice and partly to the uneven status of the rulers and the ruled. The difference in temperament and ideals, not to speak of manners and customs, contributes also not a little to the separation. It cannot be said that all Englishmen are proud, but every one of them is more or less a victim to habitual isolation and his peripatetic commercial or official existence naturally denies him the quiet opportunities for social advantages he may have otherwise. Such a life naturally makes him distant of manner towards the natives of the land. The Indian on his part is equally shackled by his caste prejudices firstly, and secondly his habitual timidity and servility do not lend themselves to a proper development of social relations with Europeans. Like two parallel lines which never meet, the two communities have been running each in its own self-imposed groove and the result is that socially they are as completely separated to-day as two strangers though they have been walking abreast for nearly a century and a half. Now the question naturally arises, how to remedy this defect and bring these two communities closer together, so that the Indian might know intimately the Englishman and the Englishman, the Indian.

Such a close knowledge must needs be developed for the satisfactory solution of momentous problems is now indisputable, because in the closer and happier union of hearts lies the salvation of the Indian as well as the Englishman. With a complete estrangement in mind it is impossible to attain the feeling of perfect unity in the different interests of life between the two nations. Political advancement could never be had in its soundest sense without a unity of hearts and understauding between the two communities, unless and until they thoroughly come to know each other and respect each other as man to man and brother to brother.

Now the formal social gathering functions and parties which we see in society are more or less meaningless affairs in which I may say there is absolutely no real feeling of comradeship of any kind. They are generally got up by friends and admirers of a big man or official more out of a sense of duty or perhaps etiquette than any real desire to develop mutual love and esteem in both. A handsome catering and a well kept lawn and flags and buntings keep up the show and at the end of it, one feels in the words of Tom Moore:—

Like one
Who treads alone
Some banquet Hall deserted
Whose lights are fled
Whose garlands dead
And all but he departed.

And there is little to remind you of it afterwards.

The proper method of creating love and esteem is quite otherwise. There must be a constant and continuous relation established between the two people, by exchange of visits and invitations to the domestic happenings of joys and sorrows. So that the Indian may regard that he is a friend and intimate member of an Englishman's household and the Englishman may in his turn count himself as a beloved friend of the Indian. Such a relation ought to start from every district where you have the Collector, the Judge and any other Englishmen of standing. They should slowly throw off their little prejudices and come out to mix and mingle with the respectable residents of the town in which they happen to be. Such a start is sure to be welcomed as a change for the better by every right-thinking Indian. I know as a matter of fact how much the Indian values the friendship and regard of an Englishman and how proud he feels to salaam and be salaamed in return even as it is done as a formality at present. How much proud should he feel if the Collector or Judge visit him at his house of an evening and sit with him having a chat for a quarter of an hour talking things and taking him in his confidence. The servant of the state be he a Collector or a Judge is not a Collector or Judge at all hours of the day. There are moments when you throw off the cloak of authority and shake hands and smile and move in a friendly manner with men. Could not the Englishman civilian or soldier during such times invite the Indian friend to tea or tennis and spend some time with him having a good time. Such an item in the Englishman's daily life in India is fraught with the greatest possibility for knowing the nature of those he has to rule and what more, of correcting his attitude towards a people whose ideals and aspirations must count in the plan of future progress of the Empire in which he serves.

The "English Club" as it is called in Indian towns is considered a forbidden ground for even the highest and nobly descended Indian gentleman to tread upon. That should not be. Why should not the doors of every such 'club' be kept open for the cultured and high-born son of the soil if he is fit enough to move amongst the ladies and gentlemen members of the Club? The right kind of understanding, the feeling of nearness and even-

tually of mutual esteem could only be developed under such conditions if the English shed their foolish race pride and the Indian his awkwardness in bringing about a social harmony which is so much necessary for the future growth and development of the Indian Empire.

To many this phase of the question might not yet have appealed. But I say the time is come when the feeling of mutual trust and cooperation has become necessary between the two communities and they have to go hand in hand in the march of progress as friends and brothers and not as strangers, in the days that are to come.

On the whole the development of social relation between the Englishman and the Indian is one on which no serious thought seems to have been bestowed by the wise men of both communities. Examples of individual kindness and sacrifice are there to prove to the unthinking how valuable such episodes have been in winning the loyalty and good-will of a subject people and in enhancing the esteem and love towards the ruled. Some of the ancient Houses of India could tell stories of kindness received from Englishmen and take pride in calling themselves with a prefix of their patron's name; their letters, their gifts, and in many cases estates and houses bequeathed to them out of sheer regard and friendship are kept and handed to posterity with all the sacredness of a heir-loom. None of these would the owner part with, not even an autograph letter for the temptation of gold!

I have heard Europeans speak with much feeling and regard about families of which they have a close and intimate knowledge. But these are rare instances which unfortunately have become rarer within the last 50 years!

What is now required is a whole-hearted endeavour on the part of the Englishman and Indian to come closer together and improve their social relations more and more to work out the destinies of both races and pave the way for the building of a great Eastern Empire which should be the coveted goal of every patriotic Englishman and Indian brought together by the hand of Providence.

SCIENTIFIC JUSTICE.

By 'WORKMAN.'

In his book "A Modern Zoroastrian", Samuel Laing, at one time M.P. Board of Trade, and Indian Finance Minister, demonstrated the universality of the power of polarity in all Matter and Mind. (Chapman & Hall, 1893).

Polarity, he explained, exhibits itself in the opposite poles of the magnet and the poles of an electric battery, in chemical attraction and repulsion, negative and positive, in the force of gravity, centripetal and centrifugal, &c,.

He says.— "An inevitable dualism besets nature, so that each thing is half, and suggests another to make it whole: as Spirit, Matter: Man, Woman: Odd, Even: Subjective, Objective; In, Out: Upper, Under; Motion, Rest; Yea, Nay."

Scientists devoted to special inquiries according to their bent take us by their researches into the uttermost realms of space and down to the minutest speck of matter.

The world hails the scientists with delight. They help us to take a sane measure of things and ourselves, and to get glimpses of Divine forces in action, the origin of which though still obscure are measurable, as they move us and our senses, by 'their effects'.

We thought we had got to the minutest division of 'Matter' when we were introduced to 'Molecules'. Later on it turns out these are made up of 'Atoms'. An immediate announcement by Sir Oliver Lodge takes even beyond atoms; and tells us these are like minute solar systems possessing a 'Neucleus' of positively electrical matter, around which Electrons of negatively electrified matter revolve. (*Statesman*, April 13).

It is satisfactory to note that Madras is not behind the world in its scientists. Mr. S. Ramnujam will probably tell us he can calculate the time of a revolution of a planet, and the size of the ellipse it describes, by a mere observation of an infinitessimal portion of its orbit. If he could give us a simple demonstration of how it is done, those who know something of Differential and Integral Calculus would be duly grateful.

Sir Oliver Lodge is not the first modern scientist to tell us about atoms and beyond.

Samuel Laing at page 67 of his book says:—

"Minute as atoms and molecules are, we must conceive them not as stationary and indissolubly connected, but rather as little Solar Systems in which revolving molecules form matter, held together as separate systems by their proper energies and motions, until some superior force intruding breaks up the system and sets its component parts free to form new combinations".

This abstruse inquiry would appear to have no relevancy to the occupations of the masses, till it will suddenly strike even the most obtuse observer, that the application is surely in respect of the 'World's Work and Scientific Government".

Thus the polarity which automatically acts in all matter, similarly acts on humanity through the mind of the individual or the senses, with effect of atttraction or repulsion towards matter or mind in the environment.

To this Universal action we owe the attraction of masses of humanity to centres of intelligence, such as those of governments, castes, associations, and the like; having the effect of causing a mass to revolve round a centre, with an approximation to one mind over the manipulation of matter needful for its support, material protection, and mental development.

But if there is this automatic attraction in the mass on one hand, there is the inevitable inherent repulsion born of the spirit on the other; which curls up at, and rejects, anything outside it considered inferior. Not only is this so, but the particles themselves retain the elements of repulsion to what is odious, ugly, and evil.

The scientists are unanimous that in pursuing the quest of the origin of life and the Creator's aims and objects, they come to what the Railway operator calls a 'Dead end', where the movement automatically stops. They are landed in the 'Unknown! There is a First Cause of everything, but we don't understand it.

They tell us however the new *facts* they have ascertained: they are keenly scrutinised by the devotees of the cult. We may be sure there is no sustained error in the search for 'Truth'. It is only the wrong use of their facts by untutored humanity, in the mass or the leader, that raises grotesque situations landing us in laughter or destruction.

If we credit the scientists, every particle of matter constitutes a magnet with a positive and negative pole, not inactive but pulsating in unison with the pulse of the Universe. So the particles of the human body are magnets, and the body as a whole is a magnet. And here we are landed in the greatest of all marvels i.e. the gift to man to control the effect of the magnetism passing through his body by his 'will', and to direct it, even in opposition to the desire prompted by the senses, either to good, or to evil.

Why does the individual automatically incline to the good if his intelligence is appealed to, even though it is a renunciation of a supreme delight to the senses?

Is it because of the magnetism that draws him toward the Creator, we call the spiritual in Man,—The Holy Ghost, the centripetal force of the Universe, acting on his, Divine half, while the centrifugal force of materialism and desire combined with a sense of power, reacts through the human half, and seeks gratification that ends in satiety or even disgust, unless controled for the universal good, through the intelligence and the mind?

Polarity in Man is always in action between his Spiritualism and his Materialism, like the vibration of a string in high tension caused by the shock of events, and the raspings of desire.

Then there is the polarity between the individual and the caste or association to which he belongs or in which he works.

And finally the polarity of ignorance between masses, and the whole of Humanity and its Materialism in reaction against that of the great unknown centre of all power and movements. unerringly regulating the whole.

Thus we have in the Universal Spiritualism a standard attractive and invariable magnetic power allowing us considerable freedom—which is more or less permanent, according as we understand the real source of it, and leaven our meterialism with right feelings and working of the spirit towards all Humanity, and the one creator of all worlds.

How we are going to do this without scientific organisation to regularise the work of production of food and its distribution without a centre of administration to secure good methods and justice to all is past comprehension.

Up-to-date local Leagues of States have been a step in the right direction; but have necessarily failed, owing to the polarity in the Leagues themselves. And we have still the cause of world wars unremedied, owing to the failure of Governments to co-operate for mutual insurance.

Organisation for this purpose is quite feasible, and comparatively simple; but it means a strong polarity between Nations, and the polarity of work and business organisations and methods regulated from a centre, which can only be asymptoted or measured from the straight line of universal interest, by universal loyalty to the principles laid down by authority from a centre of World Government. We want, and must have, this centre of authority; not to meddle with national work in any way, but to ensure protection and adjust differences, as they arise concurrently with the work being done.

Why the word is looking to President Wilson in the matter is because, in the administrative system of the United States, we have peace amongst themselves.

A preliminary to a world extension of the system is naturally a federation of the States of Europe, with an established administrative centre, to which all refer for judgments.

Similar Leagues will form themselves round centres, and some already exist, and in natural course they will, if there be acute differences of policy, refer to some World-Centre for Judgments.

The common link of interest of the whole, is the 'Work' of production and distribution of food and commodities, in which the Vaisya or trader caste has always furnished the 'active' agents. For world-trade to be conducted on sound principles under protection of Leagues of Nations, is to ensure the maximum efficiency and economy of of life and effort in feeding the poor of all countries; and is the nearest approach to perfection of 'system' for spiritual and material advancement of all peoples.

Interruption of the business or destruction of the machinery means starvation to those to whom the food cannot be delivered in consequence. So, protection is as important as food in the public work organisation. Here the Kshattria come in to afford it; while the Sudra produces it; and the Priest sees that the bread is sanctified before it is eaten, lest its spiritual world-virtue might be lost sight of.

So here we can view the four cardinal elements

that are working in every organised State in the world, under their various Governments.

To destroy these Governments by violence is evidently to put the clock back, while the world is moving steadily on. Perfection of work and Government, such as can be idealised in the spirit is beyond the powers vouchsafed to Humanity; but the nearest approximation can be realised by Love and Patience; while the intellegent statesmen of all countries 'organise' for 'justice' to prevail, fo the greatest possible extent in all parts of the world.

TOPICS FROM PERIODICALS.

IMPRISONED IN THE FIVE SENSES.

The clairvoyant research and information combined enable us to trace the origin and progress of Atlantean civilisation through periods in the past to be counted not in thousands but in millions of years. And behind them again back into other millions during which the human form, as we know it, was gradually developed from lower forms. Indeed if we go far enough back we shall find life, which from some points of view we may call already human, functioning in vehicles of consciousness not yet entirely physical. But leaving that part of the story out of account, the information already accumulated concerning the Atlantean races shows conventional speculation relating to anthropology and ethnology to be mere groping in the dark. Clairvoyant observation gives us a clear-daylight comprehension of the actual facts. Commonplace thinking on these subjects is entangled with phrases that are utterly misleading—the stone, bronze and iron ages; the neolithic and the paleolithic periods. Flint implements of course have their story to tell. They show that regions of the world where they are found, at dates vaguely suggested by geology, were inhabited by men of a very primitive type. Very likely. At early Atlantean periods before civilisation had developed, migrations of early sub-races of Atlanteans spread all over the world. They slowly outgrew early conditions without sharing the stimulating influences operative in the evolutionary vortex from which they had been thrown off. Concurrently with a stone age in some fragments of land emerging from the sea in the region we now call Europe, an age of advanced science, of stupendous engineering achievements, of intricate sociology was in full activity in the West. As the geography of the world was shaped anew in some Eastern countries immense progress was accomplished there. In *Human Origins* Mr. Laing is impressive concerning the certainly that high civilisation prevailed in Egypt long before Menes—or the 7000-odd years of Egyptian history. Certainly it prevailed for hundreds of thousands of years before then, the direct gift of Atlantean civilisation previous to its decline.

Perhaps however the most deeply interesting aspect of the whole Atlantean story has to do with the moral changes that have gone on in the world since that strange period in which the decline becomes manifest. In their intellectual perfection the Atlanteans in some ways were further on than ourselves. They controlled some forces of nature we have not yet got command of, and they were past-masters in the arts of metallic transmutation, which, as a theoretical possibility, our chemists have only just discerned. But they had not even got a glimpse of the moral beauty of unselfishness, care for the welfare of others, love in any of its loftier aspects. Altruism, philanthropy would have been ideas for which their language furnished no equivalent expression.

Thus we gain a comprehension of human progress on the large scale as a series of spiral cycles, in the course of which we return to previous conditions but on a higher level. Modern civilisation is now returning to a stage in intellectual progress reached by the Atlanteans at remote periods in the past, but with certain very important embellishments. Aviation and transmutation, now beginning to engage our attention, were, as already said, Atlantean achievements; but we resume acquaintance with them, plus moral progress, in which Atlantis was sadly deficient.

The limitations of sense, besides obscuring the past, veil the prospects of the future. Once they are broken through, the Divine plan of human evolution stretches out before us on a scale of startling magnificence. Clairvoyance of the higher order introduces us, as already explained, to those advanced leaders of our race described above as masters of Wisdom and Knowledge. We are enabled to recognise them as linking ordinary humanity with the Digine Hierarchy. This extends upwards to infinity, but we touch a sublime truth in realising that on what may be called (though only by comparison) its lower levels it is recruited from ordinary humanity. The prettiest among conventional conceptions of the after-life show us no more than happy conditions of super-physical existence, dignified no doubt by the actual recognition of Divinity. But such beatitude seems regarded by ordinary religious teaching as a finality. Clearer vision shows the spiritual future as infinitely progressive and the sublime conditions attained by Masters of Wisdom merely a stage of progress: a stage which the majority of the human race ought to attain in the long run, though the length of that run is all but beyond the reach of imagination. As some have attained it already, many more may do so in the future, greatly in advance of its attainment by the majority. The conditions of such relatively rapid progress are the principal subjects of study for pupils of the higher occultism. Incidentally in connexion with that study light is let in on many regions of scientifie research besides those to which allusion has already been made. *Nineteenth Century.*

THE ENDING OF THE ROAD.

Five Springs ago the never-ending road which winds its way out of the forest, spinning its spell as it goes, was dreaming of an immemorial past and calling up spirits from the vasty deep of unnumbered centuries. It was a lonely forest and the moorland that made part of it seemed even lonelier than the endless aisles. The brackish creek that ran in from the sea and clove the moorland asunder on its southern side, held, here and there, a ghostly barge, and near the waters were a few reclaimed meadows where gipsies encamped. The rare folk that trod these lonely ways seemed attuned to the spirit of solitude, and the grizzled ferryman who plied his leaky boat across the creek seemed like the ferryman of the fairy tales. One day he would leap on the bank leaving his oars in the hands of a traveller, who would become a ferryman for ever and ever in the timeless land where the plover sadly calls the tides in from the sea to listen to the sighing of the wind in the inscrutable woods, mystery calling to mystery as is Nature's wont. Five years ago, then all was suddenly changed.

The quiet earth took on her phase of terrible passion. The cry of a great wrong ran like woodland fire through the world and roused the sleepers, a wrong, brutal, bloody, faithless and cynical, a wrong that threatened the freedom of man in every land and the liberty of all nations. At first men, and even nations, disbelieved that such a thing could be, shut their ears, and their eyes, and their souls to this terrible thing, this sudden hurling of massed millions of fighting men on unprepared nations, with instructions to slaughter and burn, and ravage, and so secure through the sudden horror of the deed a relentless hold on the riches and liberties of the earth. So instantaneous was the crime, so well-favoured was the criminal, so far-reaching were the tentacles of this human octopus, that for a time there were men and nations that doubted, or pretended to doubt—or were too fearful to admit—the horror of the crime that Germany had committed against Belgium, who was her ward, against France whom she had wronged in other years. But England was not one of these, and the land of England turned from her dreams and her sloth to slay the octopus who was poisoning the earth—the hydra of modern times.

Herculean task enough, and for four bitter years the task took its appointed course. The record is written with letters of fire in many millions of aching hearts. And if the homes of England are filled with proud desolation, so, too, is the nation as a whole. It has been with Daniel through the fiery furnace, walking therein with God, and, despite all that is written to the contrary, has come forth cleansed, with shining eyes looking to that future which the dead have made possible. School and chapel, and church keep the dead in living remembrance. Above the list of the fallen in the great schoolroom at Wiltwater the headmaster put up the lines:

> "Those whose names are written here
> Entered Silence without fear.
> Now they speak with golden tongue.
> Listen! They, like you, were young."

For more than four years the slaying of the hundred heads went on, with ever two heads of evil springing forth from the place whence one was hewn. But at last genius, resolve, faith, brought the end, and on the never-ending road which through all these years had been hammered by hoofs and wheels and tramping feet of war, the old silence fell. For a time it was followed by returning troops, and many a homecoming army retraced the footsteps of those men who had gone down to the little sea-port to return no more. For a time the sounds and weapons of war rolled along the ancient road, but less and less was it used, and the Armistice Winter passed and gave back to the Spring a solitary road. The road returned to its thinking, but it was not the same road and never would be again. The new experience had absorbed the old, and though nothing was altered, though the bend of the road and the sky-line of trees and the glimpses of water, of hilly copses, of bright green marsh were the same, though the wild geese flew as high and the sparrow-hawk called as clear, yet nothing was the same since the spirits that haunted it were changed spirits, and all old things were made new.

In the far, far days before the war the spirits of the road loitered and communed with one another, and re-enacted this deed or that deed of interminable centuries. At times their antics were so boisterous that human eyes could see them, but the dreams of the road were not purposeful, they were dreams and nothing more. But now the spirits were changed. They put by their dreaming and fain would live indeed, would play a part in the purpose of the race, since the race in the great quest of the great war had shown that it had a purpose, and not for itself only but for the world. How could they show it, these spirit of dead men and women who had trodden the road since the days of the Roman or earlier, down even to these latter days of unquenchable hope? So as the first burst of Spring ran through the forest and the moor, through the lowlands and the uplands, the bartons where the sheep graze, the meadows where the kine are, the spinny where the fox-cubs dwell, the tall firs whence the hawks are calling, the swaying larches where in the feathery first green the linnets are singing, the spirits, went forth together, a wonderful legion of them more

CROUP.

This disease is so dangerous and so rapid in its development that every mother of young children should be prepared for it. It is very risky to wait until the attack of croup appears and then send for medicine and let the child suffer until it can be obtained. Chamberlain's Cough Remedy is prompt and effectual and has never been known to fail in any case. Always have a bottle in the home. For sale by all Chemists and Storekeepers.

musical than the lark, to find the Ending of the Road where the purpose of things should be seen. How far said the Briton to the Roman; how far, said the Roman to the Jute; how far, said the Jute to the Dane; how far, said the Dane to the Norman; how far, said they all to the Briton; how far is the Ending of the Road?

And as they went, a blessed company that had no tears, they saw that a new world was in the making. The countryside grew glad as they swept along it; the sadness of it, the waste of life in hapless villages, the unpreparedness, the unfruitful solitude changed as they winged along. A new joy had touched churches, chapels, schools, and cots. The little children glowed with the health that was their birthright; the youths and maidens walked with knowledge, which is truth and hope, in their happy eyes; the men walked with a new assurance of the dignity of life, the women with a new vision of the holiness of things. Every man's hand was against the things of evil. Every man's hope was fixed on other man's good. The moving scene was no transitory vision, for as villages glided into towns, and the endless road wound its way through great places of production; still the spirits saw hope shining in the eyes of men, and a freshness as of the morning on the foreheads of the crowd. The hovel and the slum had gone, the demons of disease had been tracked out of their lairs, the angles of thought and poetry had taken up their dwelling-place with men. At last the gates of things beautiful had been thrown open not only to the poor but to the rich, and the values of life had become manifest at last to those whose eyes want or wealth had for centuries bound up. So the company of spirits passed on and they were happy, for they knew that this was no dream, no vision of an impossible heaven, but a change that had been wrought by a change of heart, not by any doctrine of revolution, not by any devilish policy of hatred between class and class, but by the joint determination of men under the stress of unexampled things to find out by knowledge, by sympathy, by reason, by love, the way to a better and yet not impossible world.

And the Endless Road ran on through all the glories and the shining places of England, that jewel of the sea, and the spirits of the road winged along it in search of the Ending of the Road. They no longer asked how far, but they wondered whether the end would come by some cathedral mystic in its holy twilight, where the rolling of incommunicable music would touch the soul with the sense of the presence of God; or whether it would come on some mountain top, sun smitten at the close of day, whence they could see the Promised Land. But their astonishment was great when at last they saw, in a little dip of wonderful hills, the road suddenly end. It was a mysterious green spot with patches of woodland shining with the sunlight in the grey-green foliage. The road stopped in the grass and there was an end. Not even a path ran on or a sheep-track. And just by the spot where the road ended was a signpost, so like a cross, that at a little distance it seemed that it was a cross. And it was near this spot that all the roads of all the land had ending. And the spirits from all the roads of all the land rose in the air above the signpost, and winged higher till they were lost to view in the glow of the rising moon and setting sun.

Mr. J. E. G. de M. in the—*Contemporary Review*.

SELECTION.

APPLE CULTURE IN VICTORIA.

THRIPS (*Thrips tapaci*).

These comparatively long, tiny insects, although only large enough to be visible to the naked eye, do, when the weather conditions favour them, considerable damage to the flowers of fruit trees. In fact, the crop yields from the late-blooming apples during recent years have been regulated largely according to the severity of the thrips' visitation. If the weather be dry and warm during October, when the apple trees are in bloom, much damage is done, but comparatively low temperatures, with frequent intermittent showers at this time, practically control this pest.

During the blooming period of the 1918 season, frost was responsible for considerable damage to the early-flowering varieties. While the late sorts were blooming, many showers fell, but as these were alternately followed by relatively long periods of comparative warmth and calm, almost complete destruction of the blooms by thrips ensued. The attack was so virulent that the London Pippin and Rome Beauty crop is, in proportion to the area under these varieties, probably one of the lightest on record for the State.

Natural expansion of the petals, so gradually admit sunlight and air to the sexual organs of the flowers, in order to secure their healthy development and facilitate pollination, is a condition essential to successful fruitsetting. The adult forms of the thrips, now so well known to fruit-growers, are proficient fliers and very active. The greatest damage is caused to the vital organs of the blooms before the time of opening. The adult insects gain admission to the flowers by wriggling through small openings between the petals some time before their general expansion commences. On entering the immatured flowers, the insects attack the embryonic forms of the stigmas and anthers by sucking their juice, thereby causing these organs to shrivel up. The petals, in consequence of their inner surface being attacked in like manner, prematurely wither and turn brown. Being weakened in this manner, and because of the presence of a slight sticky secretion consequent on the flowers having been made the habitation of the insects, the petals are rendered incapable of expanding.

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When this condition is reached, rapid reproduction takes place, and large numbers of thrips in the different stages of their existence may be found inside the flowers.

Luckily the first two or three weeks in October are usually sufficiently cool and wet to control the thrips and afford the early-blooming varieties, which include the vast majority of those under cultivation, favorable conditions for setting.

The thrips being very active and sensitive to agitation, quickly evacuate their positions around the bloom buds on being disturbed by rain, which destroys many of the early-matured insects, and prevents others ascending to higher positions on the trees. When these gain admission to the closed flowers. however, the case is differen'r, as then no amount of agitation will dislodge them. In dealing with thrips, it is realized that, because of the great numbers in which they appear, and rapidity with which they multiply, the sprays used against them should be destruction and act as a deterrent as well. Tobacco water, benzol emulsion, coal-tar water, &c., have given fairly good results on limited areas, but to satisfactorily cope with this pest in large commercial orchards is a difficult proposition.

FUNGUS DISEASES AND THEIR TREATMENT.

Spraying with fungicides for these lowly forms of plant life, which parasitically attack the trees, the fruit, or both, is another phase of Orchard management which annually demands timely and prompt attention. It is safe to state that never during the history of commercial fruit-going has the war against these disease been more scientifically and energetically waged than at the present time. It is plain, nevertheless, that the unsatisfactory results, which, owing to the varying climate and other conditions, sometimes follow even the most careful syraying denote that complete mastery over fungus disease is difficult to attain. Under ordinary soil conditions, these fungi vegetate most luxuriantly, and fructify most prolifically in the shelter of dense foliage, if the leaves be somewhat moist and the weather moderately warm. But sunlight and fresh air, Nature's two great disinfectants, when admitted by scientific pruning to all parts of the branch systems of the trees, assist materially in subduing fungi. Much difficulty is experienced in dealing with fungi under the humid atmospheric conditions which usually obtain on flat, deep, rich, moist silations, and especially when the Grchards are situated in secluded valleys.

As well as the special conditions favouring the development of fungi just mentioned, it may be further stated that certain diseases are more prevalent in some districts than in others. Moist weather conditions during the vegetative periods favour their development, and some varieties of trees are more liable to infection than others. Although spraying is general and thoroughly executed when the setting of a medium to heavy fruit crop is anticipated, some growers do not spray when the prospects of a light crop are apparent. In the interests of fruit-growing generally, it may be mentioned that spasmodical spraying efforts cannot be regarded as satisfactory, because, during the term of the growers' inaction, the diseases are allowed to re-establish themselves. When the foliage is liable to be attacked as well as the fruit, the former should be protected by spraying. Careful apple-growers spray young trees such as Yates, which is subject to black spot, prior to its arriving at the bearing age in order to maintain a maximum of healthy leafage, which promotes vigorous growth.

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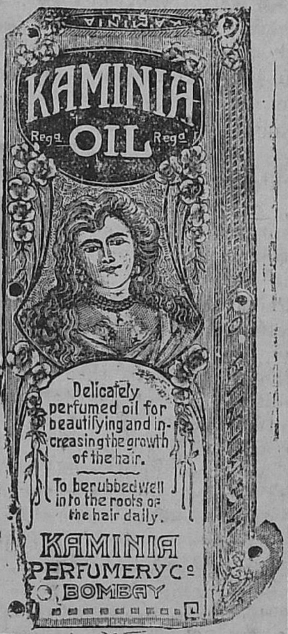

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